Volume XI Chicago, Ill., July, 1934 Number 4

The Liberalist

True love of country is not mere blind partisanship. It is regard for the people of one's own country; it is a feeling of good fellowship and brotherhood for all of them; it is a desire for the prosperity and happiness of all of them; it is kindly and considerate judgment toward all of them. The first duty of popular self-government is individual self-control. The essential condition of true progress is that it shall be based upon grounds of reason, and not of prejudice.

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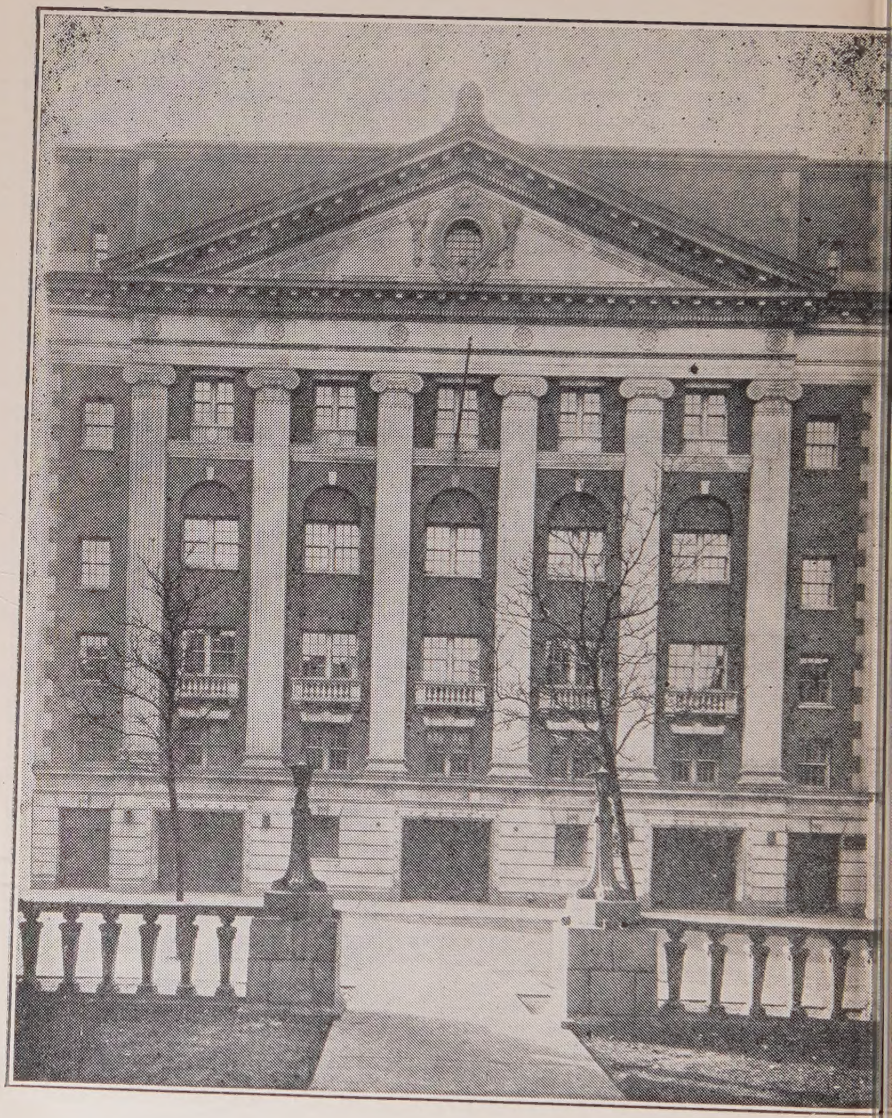

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE, Near Sheridan Road

THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., July, 1934 Number 4

MEDITATION

"Infinite and eternal Life, how beautiful it is that in the constituency of things, after turmoil and sorrow and suffering and sin and trouble, there are a few moments of life where we can escape from all of the ugliness and unloveliness into the presence of that which is altogether beautiful and altogether perfect. We would tarry this day in that presence, perfection, perfect love, perfect peace, perfect beauty, these are thine, and because we are so imperfect, and because we have muddled life, and because we have broken it, because we have known ugliness and remorse, in the holy beauty of this cleansing moment we have eyes to see thy perfection and thy beauty. Let some of that beauty and power and love find a way into our hearts this day, find a way into the heart of every friend of this church which we love, everyone who honors us by listening, all who have come and gone with the passing of the years, all the lives that we have touched either for beauty and strength or for weakness and failure.

Infinite and eternal Truth and Light, may we have such a perfect vision this day and such a beautiful relationship with the divinity of things that all of the imperfections and all of the stain, and all of the failure will be banished as far as the east is from the west, and that this moment might be the beginning of a new day and a better day.

For all who are here, and for all who listen out there in the miracle of radioland, may there go the vibrant truth of divine and eternal thought. May every listener tired, discouraged or ill, sense the healing power of thy perfect embodiment. May every life here broken and scarred, anxious and worried, find strength and peace. We have tried so often devices of our own way, we have sought to heal ourselves by our own power, and lift ourselves by our own strength, and now we know that the perfect assimilation of strength and power only can come when that unimpaired unity of spirit and life exists between us and Thee.

And so, let our last word in this last prayer of this beautiful year together be a word of peace and quiet, rest to all that are tired, peace to all that are in turmoil, victory to all those who have failed, life rich, vibrant, buoyant lived under the power of the Overlife and the larger Soul of the world.

May this message of love and of peace abide, linger and caress us until we meet again."

"MY TWENTY-TWO YEARS' STRUGGLE FOR TOLERANCE"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, June 10th, 1934

"No matter how accustomed one might happen to be to speak in public, or preach or debate or lecture, there are times when one feels almost speechless. In other words, one is so dominated by many associations which are not primarily a part of a public address that it is difficult to correlate one's thoughts and to formulate them into significant spoken utterances.

It is one of these occasions that I find myself in today in commemorating, this year, over thirty years of public speaking. When I look back over those past thirty years I see that I have given almost 150 public addresses for each year of the thirty, which, when you look at it as a whole, seems a lot of talk, and when you look back over the past and bunch all this together it seems an avalanche of spoken words.

For twenty-two of those years it has been my great privilege—and I desire every friend of this church and every member of this church, visible and invisible, to recognize that I emphasize the word 'privilege'—to stand in this pulpit for over two decades and speak to the most responsive group of men and women, I think, to be found anywhere in the world, and yet, during all this period I have never entered this pulpit once without fear and trembling. Every little while there are those who come to me and say: 'You seem to have so much confidence and so much control with these audiences when we hear you. You do it as though it were easy and not difficult. How do you do it?' If they only knew what I know and what I would have each of you know in this intimate, personal talk of opening my heart and life to you, which I have chosen to do in commemoration of twenty-two years of service with you. I have never overcome, and I am quite certain now that after nearly half a century of life I shall never overcome, the nervousness and timidity that precedes every sermon and address spoken in public. There are those of you who might think that the occasion always belies that fact, but the fact of the matter is that I am dominated by an anxiety and a restlessness, that is unexplainable to me, which precedes every occasion, when it has the significance which this occasion has and you realize that you are looking into the faces of vast numbers of men and women who, in this hectic, nervous age of transition and of change, are anxiously expecting that something be said that shall be a contribution to their individual problems and their social adjustments. I have so much on my heart that I would like to say today and probably much of it is of such an intimate character that it ought not to be said at all, but no one can serve a people for nearly a quarter of a century without developing relationships that are so beautiful and fragile that at every opportunity one desires that they may be added to in their loveliness and that you meet the responsibilities demanded.

I have never lost faith in this pulpit, and notwithstanding the constant association of the years I have felt every Sunday morning and every Sunday night and every Wednesday night was a direct challenge that you brought to me. I could not rest on the past and I could not fail to realize that in a city of discriminating character

where the opportunity for information and accessibility of fact is so universal for all people, anyone who dare assume to speak, or write, or preach, must be continuously alert and keep the capacity of yonder-mindedness. The moment a member of my church, or a listener on the air, anticipates me in an attitude of thought or an interpretation of philosophy or familiarity with the great book, or kinship with great music or art, the moment I fail in yonder-mindedness I fail in everything else. Consequently when you stand alone, as I have stood in an unorthodox, free pulpit, without support and encouragement of the great national denominations with their fabulous wealth and their organizational strength I have to face this challenge, your challenge, daily and weekly all these years. I discovered that the church statistics of the City of Chicago reveal that the average pastorate of a clergyman in a Chicago pulpit, over a period of twenty-five years' observation, is only seven years, that the average clergyman in a Chicago pulpit is worn out, rusts out or fades out in some way in the active ministry in our city. Seven years of constant anxiety, seven years of challenge is the limit, and I think of twenty-two years and then think of how I tried to keep my mind focused in the tomorrow and not devitalized by the traditions of the past, when I have been a part of the changing order and the fluctuating moods of civilization, having seen definitely the epochs bring their psychological rebounds to the temper of my people, having experienced the thrill of days of prosperity when your contributions and your spirits in days when we all felt the flush and the ease of victory, having passed with you during these twenty-two years through the awful psychosis of international hate that expressed itself in the bitter brutality of that useless institution called war, having passed with you through the various changes that came to the thinking modes of the best civilization on the great fundamental problems involved in religious philosophy, having shared with you the joys of your fireside and stood beside you and shared the agony of your tears. I have given your youngsters names, I have married you, I have stood beside you when the black angel broke the unity of your fireside, I have wept with you beside an open grave, I have listened to your confessions and I have shared with you the remorse for our mutual sins. Life has placed us together and when the awakening of unexplored areas brought in the realm of the physical, as expressed in the territory of science and in the technique for the administration of the ideals of social betterment and individual expression, we have attempted in the whole fabric and every one of the years, to do the best that we could, and it is in moments of retrospection that one realizes how much one has failed.

My ministry, in the early years, was a lonely one. I came to Chicago unknown and unwelcomed. I came here in all of the enthusiasm of youth, hoping to add to an already inadequate education. I had sought and hoped that perhaps my place in life could ultimately find expression in some of the great communions of religion, but by nature and temperment, that for which I am not responsible, I have never been able to accept religion in terms of tradition. Man-made creeds never stirred me. Orthodox ideas of heaven and hell always revolted against me. An anthropomorphic idea of an elongated personality created out of the will and wish-life of humanity into a term called a God never answered the intellectual, and what is still more, the moral idea of what I thought God must be, and, of course, that alienated me from any association whatever with orthodox religion. I had to

be an outcast and a rebel. Ecclesiastical hierarchy, Catholic, Protestant or Jewish, shuddered at that which I conceived religion at its best might be for the world. So those early years were largely intolerant years for me. I was rather intolerant and not a little dogmatic. I think, perhaps, my intolerance and dogmatism was a part of my youth until I have lived long enough to know other people who are older who have not lost the ability to be equally intolerant and dogmatic, so that probably dogmatism and intolerance cannot be definitely attributed as one of the failures and one of the obstacles of being young.

But I wanted a religion that could be answered by reason. I did not want a religion, nor a belief about religion, that was incredulous, that I approached with the already existing reaction that there was a direct attack upon my intelligence. I wanted a religion that was intelligent. Miracles never interested me because I never made it an issue that God had to be a circus performer and violate his own laws in order to be convincing that he was all powerful. The violation of Nature's laws to demonstrate the capacity of God was always repugnant to me, and is now. Consequently you can readily understand that I was further alienated from an orthodox interpretation of religion and it made me very lonely and very unhappy, but I demanded of whatever conception of God which would be possible for me to encompass that he must be, at any rate, as good and as fine as my own blessed father who is in this congregation today. I never could visualize a God that could look down upon parched fields and suffering dumb brutes and the destruction of crops and famine. A God who would see all that and then wait until a man grovelled on his knees and prayed for rain would be a God that was not worth praying to. My father would not do that! My human father would not do that! You would not do it, and God would not do it! And so, I wanted a character in my interpretation of God that would give me a moral God, a God that was moral and not a God that had to be worshipped, not a God that people had to say: 'I am a jealous and an envious God, I am the Lord God Jehovah!' I don't want a tribal God, nor a racial God, I wanted a God of Love! You don't have to beg Love to do the things that Love can do. Love is spontaneous! Love is sacrificial! Love is creative, and GOD IS LOVE!

So that made those early years, years of great loneliness, years that I think of today as pioneer years. What I mean by that in these closing moments of this confession of twenty-two years of struggle of mine with a free pulpit and people, is other people have come into this city and have entered great beautiful churches, Gothic halls, Gothic aisles, rose windows stained and made beautiful by sunlight through color, old churches, churches with which to be identified meant social security and meant a certain element of respectability, churches that it was the proper thing to belong to, churches that were safe, churches that were secure, ministers coming to them and accepting the situation with ease and comfort. Something I never knew, my friends, and never had.

In the first congregation in this city I had sixty-eight people. I was living in a room for which I paid $2.00 a week and my salary was what was left after the expenses for the Sunday service were paid, which sometimes, most times, was rather slim. In those far-off days, —and I know you will forgive me for being reminiscent, who could be anything but reminiscent—in those far-off days three or four motifs dominated my ministry.

The first motif was to see if I could give to human kind a sensitiveness of the realities of religion that were not circumscribed

by creed or church. That was my motif twenty-two years ago. That's the motif for which I have had to suffer, and that's the motif for which I have had to be criticized, merely because the dominant theme of my life is that humanity has a potentiality which, if properly disciplined by intellectual understanding and saturated by a desire to help their fellows, humanity could build a world of peace and happiness for everybody. That has been my thesis, and wherever I have seen religion express itself in terms of a locativeness that shut me out, there was something about it not true. When a church closes its door in the face of an individual merely because he does not accept the entire thesis of the orthodox religion, then I know there is something about that church that is not true. When any church says: 'I am the only true church; mine is the only true creed,' no matter what that church is, or how old it is, that church is wrong, for no church ever was, and no creed was ever established or ever written that was big enough to contain all of the truth of the divine God, the Father of all mankind. No church has a mortgage on truth. No bishop, no minister, no rabbi has any more right in the eyes of the pilgrim souls trying to find the truth of life than any other. I believe in the priesthood of the laity. Every individual heart in this audience today trying to find its adjustment and answer to their problems can feel the thrill of triumph. You are the priest, and you are the minister, and you are the rabbi, for the church is one province and one union. It does not make any difference what your color is, nor whether you are Catholic, Protestant or Jewish, it is the universal church that dominates today.

So briefly and quickly three things stand out in the twenty years. The first, the one motif that has dominated my ministry recognizes the potentiality of human nature to be something better than it is, believing in brotherhood of man with all my heart and strength—there is the cornerstone of my church! Not the sacrament, not how you shall be baptized, it makes no difference whether you sprinkle, dip or pour, I am not interested at all in any theological program. I am much more concerned about getting it in the hearts of mankind that every individual is a part of the divine. It it not so much that I believe in the divinity of one man as I believe in the divinity of all men. Mankind is divine, and every heart here today is a child of God, an heir of the eternal. It is your divinity that inspires me.

The third and final thing that has constituted the motif all these years is a thing that has made me more enemies than either of the other two, and one of the favorite pastimes of people who don't know is to say that Doctor Bradley is an atheist! I hear that every now and then.

So, finally, the thing that I have had to face that they could not stand has been the fact of my social, economic and industrial attitude. I am not concerned, and that is by way of repetition, with what happens to me after I am dead, or what happens to you. I am rather of the opinion that whatever does happen to me after I am dead, or to you, will not depend very largely upon what church you united with, what creed you bowed to, or whether you followed the dictates of an assimilated religion. But quite the contrary I think it is the immortality of achievement, that here and now I am building mansions or hovels for my soul. So are you. I am going to have a kind of eternity that I am creating now. I am not going into eternity, I am in. Death is only an incident and not nearly as important as people think it is. I am building my mansions or I am hammering out my hovel. I am painting my pictures that in that

long, long night of the unknown I shall walk up and down the gallery that I have painted and it shall be my heaven or my hell. The brush is made of earth, the paint is made of earth, it was given to me here and the canvas is my life.

Now, that is the religion I believe in because I look out into a world selfish and greedy, where youth is made into cannon fodder and good things are burned and scattered, where there is ugliness and battlefields, depression and panic settling down upon it, where there is injustice and poverty, where the few revel with too much while the poor are suffering with too little. The religion, when it sensitized my soul, would inspire me and you to do something for a world like that, and that has been my religion for twenty-two years, and will be, if I am privileged, for twenty-two years more.

Finally, the last thought is this. I look back on every one of those years with gratitude. I am glad I could pioneer. I am glad I did not have anybody to lean on. I am glad there was no denomination to protect me. I am glad that I did not have a church that was bowed down under the urge of respectability and the essence of safety. I am glad that our doors have been open to both rich and poor. I am glad that Jew, Gentile and Catholic are welcome here. This is almost the only pulpit and place in four and a half millions of people where we don't have a thesis that is dependent upon our own selfish interests. The days have been long and the nights have been difficult and the world tempestuous.

The only little pang I feel in my heart this morning in these closing moments is a sense of my failures. I have failed so many of you. You came to me with your broken hearts and I could not heal them. Some were in great difficulty and there was nothing I could do. I failed you and you have felt it so deeply, and that's a tragic experience for a pastor to feel. I could not do really more than I tried to do, but when I know how much some of you needed me and how, if I could have multiplied myself into five other men, I could not have done it. Won't you forgive me for the failure if you have leaned on me and I have disappointed you? You have come to me for jobs and I had none. You have come to me with your financial disasters and I had no money. You have come to me with your family troubles and tears, and I have not always been able to bring you harmony. Won't you feel that my work, in this sense of failure, was certainly a failure of the head and not the heart and the will? Please feel that on this twenty-second anniversary of my ministry if I could, every jobless person in the world would be working tomorrow, every burdened heart would have its burden lifted. If I could! If I COULD, I would do it! So when you expect me to be something that I am not, just cover my defects, will you, with a mantle of charity, and if you feel I have failed you please remember the kind of a failure it was, will you? If, in a measure or way I have made the road a little easier for some of you who have come in here some Sunday morning, low spirited and down at the heel and you have gone out with your head a little higher and with a lighter heart, I am glad. The world will get out of its trouble.

The thing of my ministry that I never doubted, I believe with all my mind and heart and soul in the inevitable law of progress. The world is going on and it is going forward and there is no man and no group of nations that can stop it! MAN IS GOING TO WIN IN THE BATTLES OF TOMORROW! So I still have my dreams, and I am still keeping my illusions, and I am holding on to my ideals, and with these inviolate let us press forward as a people and a church, determined that when the history

of our church is written and the volume folded away in the archives of the eternal, its record shall be embellished with the brotherhood of man, the fatherhood of God, the leadership of Jesus, and progress onward and upward forever!

God bless you, friends, enemies, critics, wherever you are, here or there, God bless you. Take my hand and let's make a better world."

THE HIGHER FATALISM

Proof! Proof! is the cry of our generation, not knowing what it asks. How little do we know by reasoning as compared with what we learn by experience! There are depths of assurance and conviction in our hearts that reason has not yet fathomed, yea, may never fathom. Are we then to abandon our intellectual reliance upon cause and effect? Indeed, in the realm of the spirit we are forever coming upon experiences in which the law of cause and effect seem to operate in a circle. We learn to trust a friend by simply trusting him. Our faith in him grows as our friendship deepens, and our friendship deepens with our growing faith. Thus do we build our proofs of life's imperishable values. We begin by trusting them, even as a friend; and we end by experiencing an enrichment of life through a deepening trust in them.

Doubt - haunted generation, cans't thou not learn to take with thee through life both probe and spade—the one the instrument of reason searching for facts, the other the instrument of faith which plants seeds, in the steadfast assurance that these will obey the law of growth and bring forth fruitage after their kind! Thus it turns out that man lives first by faith, and then by reason; for it is his faith in the seed that it will grow which prompts him to use his reason as to the best method of bringing it to maturity. In like manner does man build his civilization. First, he is motivated by a faith in the possibility of a widening justice, and then he uses his reason in working out plans to bring it about. Therefore, the measure of an ages' progress is at last dependent upon the degree of its faith in that Ultimate Integrity which assures the seed of its growth and man of the triumph of justice.

Dr. W. Waldemar—Argow.
Pastor May Memorial, Syracuse, N. Y.

PRIZES

These are the things I prize, and hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forest, comfort of the grass,
Music of birds, murmur of the rills,
Shadows of clouds that swiftly pass
And after showers,
The smell of the flowers
And the good brown earth—
And the best of all, along the way, friendship and mirth.

—Henry van Dyke.

To be a slave when one might be a king, to walk low roads when one might tread the high, to crawl when one might just as well take wings, to take the slime when one might have the sky; to mingle with those whose lives are cheap when with the sons of God one might commune, to have the shallow rather than the deep, to choose the discord rather than the tune; to dwell in swamps when one might brave the height, to have a hovel for the heart and miss the golden dome where it might dwell in light—is there a greater tragedy than this?

—Clarence Edwin Flynn.

LECTURE-GOERS READ BOOKS

Re-printed from the Publisher's Weekly (N. Y.) June 2nd, 1934

Survey of Audience at Dr. Preston Bradley's Book Lecture Show 70% Read at Least One of the Books Recommended

DOROTHY DOCKSTADER
of the Chicago Daily News

Do people that go to the lectures about books attend such book talks instead of reading? Do the book talks cause people to read?

Do they cause people to buy books?

These are questions which frequently come to the minds of booksellers as well as book publishers. The information below was compiled from questionnaires distributed to half of the audience at the last of a series of book talks delivered by Dr. Preston Bradley, The Peoples Church, Chicago. It is not unusual for the Church Auditorium holding 1,700 people to be completely filled by seven thirty or earlier for an eight o'clock lecture. People begin to arrive at six o'clock. The lectures are not broadcast.

The total attendance for the series of 34 lectures, according to actual statistics kept by the church, was 38,390....an average of 1,555 per lecture. This included no count of the hundreds who were turned away for lack of space in the church. It was not until the last Wednesday in January that an additional room in the church edifice was thrown open to the public, where they listened to the lectures by means of an amplifier. On February 14th another room was made available, which increased the capacity to approximately 2,000. Even then hundreds of disappointed people wer turned away.

Among the questions asked Dr. Bradley's audience were these:

Which books did you read?

Which books did you borrow from a rental library?

Which books did you purchase for your library as a result of Dr. Bradley's recommendation.

70% of the people who attended the lectures read from 1 to 23 of the books recommended.

30% of the people attending did no reading. Some say poor eyesight prevented reading and others say lack of funds prevented even renting books.

31% of the people who attended lectures bought books.

The five lectures on current books that drew the largest crowds were:

"The Mother" 2109
"On Our Way"..... 2100
"Three Cities" 2000
"Work of Art" 2000
"A Modern Tragedy" 1900

Hundreds were turned away because the church auditorium and the additional rooms available were completely filled.

"The Crowded Hours" lecture attracted a capacity audience of 1,700 (the additional rooms with loud speakers had not then been opened to the public.)

According to the questionnaires filled in, each person attended an average of 4.265 lectures during the season.

Inasmuch as the total attendance for the season was 38,390, this would indicate that approximately 9,000 different individuals listened to Dr. Bradley during the book lecture season.

The questionnaires indicated that 31.1% of those attending bought books during the year, indicative that approximately 2,700 people were book buyers. Those who bought books average 2.36 books bought per person.

According to the questionnaires filled in, 70.4 books were bought (during the season) for every 100 people attending the lectures.

If 70.4 books were bought for each 100 individuals attending the

lectures, then 6,336 copies of the 24 books discussed were purchased by the 9,000 individuals attending, or an average of 246 books per lecture.

The current books of which the largest number were bought according to the questionnaires were in the order of their popularity—"Anthony Adverse," "The Mother," "Within This Present," "Precious Jeopardy," "Crowded Hours," "No Second Spring," "Robber Barons," "Oil For The Lamps Of China," and "Three Cities."

Those read by the largest number of people were, in the order of popularity—**"The Mother,"** "Within This Present," "Anthony Adverse," "Crowded Hours," "Oil For The Lamps Of China," "More Power To You," "No Second Spring," "Work of Art."

It is interesting to note that, although "Anthony Adverse" was purchased by almost twice as many people as any other book, there were two titles that were read by larger numbers of people, according to the questionnaires.

If the deductions drawn from the questionnaires are used as a base, the indication is that the largest number of books of any one title bought during the year as a result of Dr. Bradley's book talks was approximately 1,020 copies of "Anthony Adverse." The questionnaires indicated that "The Mother" was read by the largest number, roughly 2,454 people.

4.5 books were read for every one purchased, indicating that approximately 2 were rented to one bought.

An average of approximately 3 books were read during the season by each individual attending the book talks.

Approximately 26,110 books were read, 6,336 books bought (an average of 272 books per lecture.)

Approximately 5,692 books borrowed from friends (an average of 237 per lecture.)

Approximately 14,972 books were rented (an average of 575 per lecture.)

Thus: 24% of the books read were bought, 21.8% of the books read were borrowed, and 54.2% of the books read were rented.

Because of Dr. Bradley's success in influencing the reading and buying of books in Chicago his own story as to his method of reviewing is interesting as related (verbatim) at the opening of one of the season's book talks.

"I have learned, from our winter evenings together in the review of these various books, several things about the ethics of book reviewing. When I started in doing it somewhat intensively (as I have this season), I didn't know that there were any particular ethics about book reviewing. Not being a writer or a professional reviewer in any sense of the word, I was unaware that there were certain circumscribed ideals or ethics which one ought to follow in discussing a book. But since I have been doing it this winter, I have received some very interesting reactions by way of letters and telephone conversations and what not, all to this effect: 'Dr. Bradley, just what do you call what you are doing?' Which started me thinking about the matter.

"It seems that there are two or three standards by which literary people judge book reviews and book criticisms. First, there is the fidelity to the story itself; the question as to whether or not it is the business of the reviewer to relate the story. Secondly, there is the consideration as to whether or not the person discussing the book should take out of the story certain outstanding creations of the author, link them up with a philosophical treatment, and thereby intensify the message of the writer to the one who comes in relationship with the review, to do all this without attempting to render in detail a description of the entire book. Thirdly, there is the belief that it is the business

of the reviewer only to give his personal reactions to the general work as a whole, eliminating a great many of the details and a great many of the more technical aspects of literary composition.

"Now, they tell me that I don't really do any of these things, and it places me in a sort of quandary. I am, of course, trying to see these books through the eyes of the author but, after all, in a deeper and more impressionistic sense:—how the whole thing as a general work of art produces a particular effect upon me and then how I can best distribute that effect amongst those who listen to me. I don't know whether you would call that book reviewing or not; I don't know what it is; yet that is the manner in which I am attempting to treat these books."

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of June:

3—Sermon. Peoples Church
4—Address, Hoover Company Program
5—Address, Lion's Club, Chesterton, Ind.
7—Address, State Teacher's College, Plateville, Wis.
8—Board Meeting, The Peoples Church
10—Sermon, The Peoples Church. (Closing Service)
10—Left Chicago for summer recess.

Weddings

2—John A. Cleary and Betsey Phillips
2—Carl E. Samuelson and Hulda E. Lines
2—Nicholas F. Lellinger and Rosebud Kreicker
2—Harold C. Kuechenberg and Adele Kuhlen
2—Lyle W. Sutcliffe and Imogene D. O'Connor
3—Carl P. Werneth and Theresa Dalton
9—John J. Breckurich and Alice Borgeson
9—Carlisle Butler Hatch and Lorna Winifred Peters
10—Lynn E. Rankin and Helena Rosenow.

GOOD NEWS FOR SEAT HOLDERS

The Peoples Church of Chicago has always offered to those who find it inconvenient or impossible to arrive at the morning services early, the opportunity of reserving their seats until the beginning of the Processional. Ever since we have had our own auditorium this price has been twenty-five dollars for the entire season. At a recent meeting of the Board of Trustees it was unanimously voted to decrease this amount to ten dollars for the season payable at the convenience of the seat holder. This arrangement is to go in to effect at once. It has never been the policy or the desire of the church to sell seats on such a scale as to make it difficult for those who could not afford purchasing them to secure favorable sitting at the morning services. The plan is offered as a convenience to those who find early attendance impossible. The secretary, Mrs. Harrison, Peoples Church office, 941 Lawrence Avenue, Chicago, will be glad to receive your request for seat reservations. Agreeable terms may be arranged concerning the time of payment. Seats may be selected from the seat plat in the church office. Seats so reserved will be held until the beginning of the Processional by the Choir. By making a reservation you are sure of a seat no matter how large the congregation. The annual cost is very low and the "easy payment" plan will not work a hardship on anyone. Kindly make your reservations as early as possible either by writing or calling at the church office which will be open during business hours all during the summer interval.

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address. If you did not receive a letter from the pastor in the month of June will you kindly write or phone the church office and make sure that it has your proper address? This action on your part will be greatly appreciated by the pastor and the office. Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you!

RADIO ROUND TABLE TALKS

The church office has received many requests for printed copies of the Radio Round Table Talks which Dr. Bradley gave for two winters. The talks which received the largest number of requests have been printed in an attractive booklet and will be sent to any address anywhere for twenty-five cents. They are very substantially bound in blue paper covers and wrapped in celophane. The book contains thirteen of the talks just as they were delivered during the season. The subjects of the addresses are: Confidence and the Future, Why I love Chicago, The Meaning of Life, Education, Thinking, Youth, Abraham Lincoln, Conservation, What Christmas Means to the World Today, Genius in America, The Great American Problem, and Benjamin Franklin. Kindly place your order through the church office, 941 Lawrence Avenue, Chicago. The Round Table will return to the air in early winter for another series of twenty-six addresses. Detailed announcements will be made later. The booklet makes a very convenient way to preserve the talks or pass them on to distant friends who did not hear them.

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morning of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office any time during the month. Radio listeners who may desire membership may write to the church office or to the pastor. Members do not subscribe to any fixed creed or statement of faith. We respect the right of individual thinking on all matters of religion. Nor is there any fixed dues or pledges required. These are individual matters and the church believes in leaving them entirely to the individual.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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